Equal Rights

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FIVE CENTS

SATURDAY,
MAY 31, 1924

Welcome to Mrs. Oliver H. P. Belmont, President Of The Woman's Party

At Pier On Her Return From France

Feminist Notes

Korean Women Advancing

IN a recent issue of the *Korean Mission Field,* a religious paper published in Korea, is an account of the strides made during the past ten years in the woman movement in that country. The attendance of girls at primary schools has risen in ten years from four thousand to over forty thousand; a girl's consent is now asked before marriage; women are now allowed to make their own purchases; travel is now permitted freely to women; purdah curtains, which were once used to screen away women at meetings, have been removed; women are now becoming shopkeepers and are being employed in factories.; Korean women are replacing foreign women as missionaries, and while ten years ago no societies of women were in existence, there are now as many as fifty-eight recorded by the Government.

Women Of India Demand Vote

A PUBLIC meeting of the women of Bombay was held recently under the presidency of Lady Dhanbai Cowasji Jehangir to initiate a new movement for obtaining the vote for women. In the course of her speech the president said that whether the great war had done good to either the victors or the vanquished, it had done good to women, for it proved to the world and to men that they were physically and mentally fit to do public work. Mrs. H. A. Tata moved a resolution requesting the Governor of Bombay to recommend to the Government of India and the Secretary of State the revision of the rules of the Reform Act, so as to enable women to become members of the Legislative Council.

Indian Women In Municipal Councils

THE cities of Trichinoply and Tanjore, India, according to *Stri-Dharma,* the Indian feminist paper, have each appointed a woman on their Municipal Council.

Women Engineers Hold Conference

THE second international conference of the Women's Engineering Society was held from April 2 to 5 at Manchester College, Manchester, England. About forty delegates, including representatives from America and Belgium, were present at the conference, which was held to discuss the method to be pursued in obtaining opportunity for women in the various fields connected with the engineering profession.

Women Picket Parliament

IN a recent issue of the *Catholic Citizen,* a British Feminist paper, is an account of the parade and picketing of British women on the day of the debate on the Equal Franchise Bill (the bill giving the vote to women on equal terms with men) in the House of Commons.

Conference Of British Labor Women

THE National Conference of British Labor Women was held on May 13th and 14th in the Guild House, London. The subjects discussed were: Equal Franchise, Pensions for Civilian Widows, Family Endowment, Education and Juvenile Employment, Penal Reform, The Position of Housewives in Relation to World Supplies, The Position of the Wage-earning Woman, Unemployment, The Care of Maternity, Rent, Housing and Prices.

French Suffrage Association

IN the April 12th number of *La Francaise* is an account of the annual meeting held by the French Woman Suffrage Union in Paris. Madame de Witt-Schlumberger presided at the meeting. Mrs. Corbett-Ashby, president of the Woman's International Suffrage Association, was the principle speaker. A unanimous resolution was adopted at this meeting, which expressed the hope that the May general election would be the last in which French women would suffer the humiliation of having to stand aside, unable to vote.

Women Wage-Earners In Switzerland

THE government of the Canton Glarus, Switzerland, has decreed that women shall have the right to earn their living by driving taxis and automobiles for passenger transport.

Porto Rican Women

WOMEN of Porto Rica announce that they will carry their fight for the ballot in November to the Supreme Court of the United States. They are doing this because the Supreme Court of Porto Rica has decided against them in mandamus proceedings through which they attempted to be registered as voters. The registration officials refused them registration.

Polish Women Organize Meetings

SEVERAL thousand women workers of Warsaw, Poland, recently organized meetings and processions to insist that women workers be given Equal Rights with men in all occupations and trades.

Australian Women, M. P.

MRS. EDITH COWAN, first and only woman member of Parliament for West Perth, Australia, has had one bill passed and is now working for a second, which will establish sex equality in the matter of eligibility for public office, according to *Dawn,* the Australian feminist paper.

Methodist Women Denied Ministerial Rights

ADMISSION of women to the full privileges of ministers in the Methodist Church was denied by a large majority vote at the last business session of the general Methodist conference which closed on May 9th. Ordination as local deacons and local elders, under the same terms as men, was granted. This entitles women, after completing a four-year course of study and approval of the annual conferences, to administer the sacraments, and is looked upon as a distinct advance in ministerial privileges for women.

Medical Women To Hold Convention

THE Medical Woman's National Association will hold its tenth annual convention at Chicago, June 8th to 10th. The program for this convention reads:

June 8th.

3.00 P. M.—Hotel Sherman. Executive Committee Meeting.

6.00 P. M.—Hotel Sherman. Buffet supper, followed by meeting of Board of Directors.

June 9th.

9.30 P. M.—Hotel Sherman. Boar dof Directors Meeting.

12.00 A. M.—Hotel Sherman. Registration and Reception of Members.

1.00 P. M.—Hotel Sherman. Informal Luncheon for Members.

2.30 P. M.—Hotel Sherman. General Business Meeting of Members. Reports of Committees. Discussion of new Constitution and adoption of same. Report of Nominating Committee. President's Address.

8.00 P. M.—Fullerton Hall. W. M. N. A. Gen. Pub. Meeting. Addresses by Louisa Martindale, M.D., of London; Maude Abbott,M.D., Woman's Medical College of Pennsylvania; Esther P. Lovejoy, M.D., Chairman of A. W. H. Committee; Mabel Elliott, M.D.; M. Louise Hurrell, M.D.; Olga Stasney, M.D.

10.00 P. M.—Art Galleries, Fullerton Hall Building. Reception of Medical Women by Chicago women.

June 10th.

9.30 A. M.—Hotel Sherman. General Business Meeting. Election of Officers.

12.00 A. M.—Inauguration of new President, Katherine C. Manion, and address.

1.00 P. M.—Hotel Sherman. Asso. Luncheon. Speeches by visiting members.

3.00 P. M.—Hotel Sherman. Meeting of New Board of Directors.

8.00 P. M.—Opening Meeting of A. M. A., Pier Auditorium.

Mrs. Belmont Returns

THE riot of purple, white and gold banners, carried by a delegation of fifty Woman's Party members, struck a vivid and colorful note at the pier on May 13th, when Mrs. Oliver H. P. Belmont, National President of the Woman's Party, returned on the White Star liner Majestic from several months' rest in Europe. This delegation, led by Mrs. H. O. Havemeyer of New York City, expressed the greeting extended to Mrs. Belmont from every member of the Woman's Party. As Mrs. Belmont came down the gangway, she was tendered a sheaf of purple and gold iris with white sweet peas by Mrs. Havemeyer.

To the group of reporters gathered at the pier, Mrs. Belmont said: "I have arrived to take up anew the struggle of women on this side of the water for freedom and independence. Unless the political parties endorse the issue of Equal Rights, we will go to the elections in order to mobilize the votes of women in whatever way seems best. The coming elections will furnish the first real opportunity for women to use their own votes. I call upon all women to make Equal Rights an issue which no individual or political party can afford to ignore."

Mrs. Belmont stated that her chief object in coming home was to aid in the campaign to secure endorsements of the Equal Rights Amendment by the national political conventions.

"The issue of Equal Rights is the most self-evident proposition that is before Congress," she said. "The Woman's Party is the champion of freedom in thought and action for women. I came back from the other side to work with enthusiasm that the women of the United States may be where they ought to be—in Congress, on the bench and in positions of authority everywhere."

The welcoming delegation which greeted Mrs. Belmont included Mrs. John Rogers, member of the National Council of the Woman's Party; Mrs. Alfred Rossin, Life Member of the Woman's Party; Mrs. Clarence M. Smith, chairman of the New York branch of the Woman's Party; Mrs. William H. Blauvelt, one of the Founders of the Woman's Party; Mrs. Mary Murray, an officer of the Industrial Council of the Woman's Party; Mrs. Robert B. Stearns, Congressional District Chairman; Miss Marion May, member of the National Finance Committee; Miss Ellen Abbott, Mrs. Philip Lewisohn, Mrs. Mildred Mary Combs, Mrs. Emily Butterworth, Miss Cora Weeks, Mrs. John Jay White, all Founders of the Woman's Party; Mrs. Lloyd Williams, Treasurer of the New York City Committee; Mrs. Abram J. Rose, Treasurer of the Inez Milholland Committee of the Woman's Party; Mrs. Paul Conkling, Mrs. Abigail Fancher, Mrs. Frances Read, Miss Fred Lee Woodson, national organizer for the New York City Committee; Miss Anita Pollitzer, secretary of the Woman's Party, and all Congressional District chairmen and heads of councils of the Woman's Party in New York City.

Appreciation From Cuba

THERE are some subscribers to "Equal Rights," in the Island of Cuba, and we are enthusiastic readers of every number. The English text makes it impossible to obtain large numbers of readers, Spanish being our native tongue, but those who do get the paper are most enthusiastic and they appreciate its articles. One American woman informed me that she welcomes and eagerly reads each issue. "You have no idea how much information and help I get from 'Equal Rights,'" she said to me recently.

Best wishes and Long Life to "Equal Rights."

EDITH B. NEWMAN

[Editor's Note: Mrs. Newman was sent to Cuba as legal translator to General Crowder, by the United States State Department. She is now in business in Havana and is giving what aid she can to the feminist movement which is assuming large and important proportions.]

New York Removes Discriminations

THE legislative season has closed in New York and the following gains have been made: Out of 21 bills removing discriminations against women, introduced by the Woman's Party in the Legislature, two have received the signature of the Governor and are now laws. They are:

A mother is given Equal Rights with the father to the guardianship of the estate of their minor child. (Formerly, the father's right was greater than the mother's in this respect.)

Women public school teachers are given equal pay with men teachers. (Formerly, men school teachers could be paid more than women teachers for the same work.)

The last named bill provoked bitter opposition on the part of school superintendents throughout the State, who prevailed upon the Commissioner of Education, Dr. Frank P. Graves, to urge the Governor to veto it on the ground that it would cost too much money to pay women teachers equal salaries with men. Mrs. Clarence M. Smith, the able and devoted New York State Chairman of the Woman's Party, appeared at the special hearing on this bill before the Governor, and said in part:

> "The Woman's Party stands squarely for the principle of Equal Rights for men and women. All through the first stage of the Equal Rights movement, in the long struggle for the vote, women encountered the same opposition as today. Justice to women was put off on the ground of expediency—that giving women the vote would increase the burden of the taxpayer, cost the Boards of Elections more money, etc. I wish to point out to you, Governor Smith, that this Teachers' Equal Pay bill is an endorsement of your own policy, and recall to your memory that when you were a member of the New York Legislature, you were one of the three men in 1912 who fought the hardest with the New York City teachers for equal pay for equal work. In the passage of that bill, now Sec. 883 of the Education Law, the State committed itself to the principle of equality for men and women.
>
> "I also remind you that the Democratic Party, in its 1922 platform, pledged the 'removal of unjust discriminations against women,' and that in your two messages to the Legislature you asked for the removal of unjust discriminations against women. This is an unjust discrimination. The Legislature has passed a bill to remove it, and the Woman's Party asks you to sign the bill and keep faith with the women of this State."

Subsequently Mrs. Smith received the following letter from the Governor:

> "The Governor is deeply appreciative of your telegram of May 8th, and is glad to know that his action in signing the Equal Pay bill is so pleasing to the organization of which you are the State Chairman."

With one accord all the legislators refused to consider the bills enabling the wife to own her own services in the home and the mother to have equal control with the father of the earnings of their minor child.

The bills for equal penalties for men and women for sex offenses and the bill making the father and mother equally responsible for their illegitimate child were dismissed with complacency, the excuses here being that making men equally liable for sex offenses would open the door to blackmail, and also that women generally do not want an equal standard of morals!

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Annual Dues	$10.00
Associate Members	$1.00
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OBJECT OF THE WOMAN'S PARTY

To remove all forms of the subjection of women.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

"Congress shall have power to enforce this article by appropriate legislation"

[Senate Joint Resolution Number 21.
House Joint Resolution Number 75.]

Introduced in the Senate, December 10, 1923, by Senator Charles E. Curtis.
Introduced in the House of Representatives, December 13, 1923, by Representative D. R. Anthony

Interpreting Nature

THOSE who would maintain the status quo forever invoke either Nature or the Deity to prove their case. Particularly in connection with the emancipation of women, Nature, both human and otherwise, has been put under a terrific strain. "You cannot obliterate the natural difference between men and women by act of legislature," people used to say in combatting woman suffrage, and then they would go on to show how Nature herself had ordained the home and not the polling place as the sphere of woman. Very discouraging, very upsetting, for Nature is a hard thing to overcome. Yet, in spite of these exact interpreters of Nature, women won the franchise, and even on election day, marvelous to behold, when they actually cast their votes, the sun rises and sets just as if the eternal order had not been disturbed at all!

Now the naturalists, having been vanquished by women as a whole, are narrowing their attentions to the married woman. She cannot do this or that; she cannot go here or there, without overstepping the bounds of Nature. Especially when she casts sheep's eyes at gainful occupations, the naturalists are after her with a shout. "Nature has prescribed man as the breadwinner," they say. "It is unnatural for the wife as well as the husband to work and for one family to have two incomes."

They make no complaint if several grown sons or several grown daughters, unmarried, supplement the family income; in fact, they find it wholly "natural" that such filial piety should endure. It is only when the wife assumes financial independence that their own peculiar little order of nature breaks down. Nor do they object if the wife literally works herself into her grave at unpaid occupations; it is only when she is recompensed for her work that Nature totters on her throne.

Our best advice to the naturalists is to take a little more of their own medicine; to open their biological eyes a trifle wider to the facts of Nature and to see if the female of all species necessarily becomes a parasite as soon as she takes unto herself a mate. The lioness, the tigress, even the mother hen with her brood, maintains an existence singularly independent of the male. Only among humankind does it appear to be "natural" for the mated female to be wholly dependent for the necessities of life upon the amiability of her lord.

Poor Nature! Her plight is almost as sad as that of Liberty. Alas! what crimes are committed in her name.

The Unseen Presence

YOU will remember how in ancient days the blind, the halt and the withered waited by the pool of Bethesda for the moving of the water. "For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever infirmity he had." Even so the human race through the ages seems to have awaited "certain seasons," impotent to heal its social infirmities until the golden moment had come. Now it is as if "an angel had gone down" into the pool of life troubling the souls of women and arousing them to a new sense of their duties and responsibilities. At the conference of the Women's Industrial League for Peace and Freedom, which was recently held in Washington, D. C., a graphic picture was presented of the international aspects of the Equal Rights movement. Women from nearly every country in the world had, without previous communication, apparently arrived at the same conclusion, namely, that Equal Rights was the cornerstone of progress. It was amazing to find such unanimity of opinion among so diverse a group and it was a striking example of the way in which fundamental alterations in the cerebration of the race are achieved. Suddenly, within an infinitesimal fraction of time, women had come to regard themselves no longer as a subject group, but as human beings with Equal Rights and equal responsibilities with their fellow-men. May it not be that another mircale is at hand, and that through the envisioned mother-love of the race, released at last from the bondage of the ages, humanity is to be made whole of some of its infirmities?

A Sub-Caste

By Lavinia Dock

[Editor's Note: Miss Dock is National Chairman of the Nurses' Council of the Woman's Party; she was formerly Secretary of the International Council of Nurses; she was for many years one of the leaders of the Nurses' Settlement in New York City; she is the author of "Hygiene and Social Morality" and other books dealing with social and nursing subjects.]

READING over anew the arguments in opposition to the Lucretia Mott Amendment, one can but wonder in how far they arise from a deep-down acceptance of the idea of caste, and an inherited belief—unconscious, of course—that women do rightly and naturally belong to an inferior caste, or at least a subcaste. So much of the opposition is hard to explain in any other way.

Consider, for instance, the lawyers' contention that unending litigation must follow an Equal Rights proviso in our Constitution, and the judges' fears that the courts will not be able to decide what Equal Rights are. This view is, to them, natural enough, for as we look the world over we have to acknowledge that women do form an inferior caste and that even American women, in spite of all their very great gains and, in some respects, their promising position, are a part of it.

Can we expect that this stigma of caste, the result of custom and prejudice, may be removed without a clear declaration that it shall be abolished by the highest law of the land? Men have had their revolutions, their Declarations of Independence, and their wars to free themselves of caste. Nor did they feel safe until this freedom was specifically stated in so many words. And even after that, as we know, they had to work hard to embody theory in practice.

The Federal Amendment

The ingrained acceptance by many women themselves of an inferior caste makes the question one of grave difficulty and points more emphatically to the need of a Federal amendment proclaiming Equal Rights (that is, it does so to those who think caste is not socially wholesome or desirable) as the starting point of a broader education for the average citizen. Just as the granting of the ballot was urgently needed that women's political education might begin, so is the constitutional abolition of caste even more urgently necessary for the growth of women and men in economic intelligence and social and ethical powers.

It is not enough that the National Constitution itself contains no positive obstacle to women's full emancipation, while state laws can, and do, abound in such obstacles. Too often it has been proved, by examples too familiar to quote, that piecemeal legislation, where some nation-wide evil is concerned, is utterly inadequate.

Why did we strive for the ballot? It was not at all that we might vote for this or that good or bad or middling man, nor even wholly that we might vote for measures desirable at the moment—but mainly that we might alter the whole position of women and enable them to come forward in all of the affairs of life, nationally and internationally, to the full extent of their competence.

Workers—Our Concern

It is distressing to find one's self separated from old associates in the woman movement, and hard to differ from trade union friends, when one is still heart and soul in sympathy with labor. Before women had the ballot, special labor laws for women were clearly the only means of self-defense that they had. Then we all agreed upon method, even though now one must question whether the inclusion of women with children in appeals to the lawmakers did not act chiefly to prevent effective protection of the young.

But has not the coming of suffrage altered the possibilities of action, and do not the oncoming new alignments that are visible in our own and other countries suggest a new and more thoroughgoing policy of regulation, based upon industries, upon dangers in occupations, upon age, health standards and the general fitness of the worker and the job rather than upon sex?

It seems sometimes to me that our trade union women are still under the shadow of the caste idea, for, while they fully respect themselves as workers, they show an indifference to, or even an impationce, with the claims made for women as a whole. They seem not at all to realize the indirect influence of the great mass of non-organized women, who are outside of industry proper, upon their own destinies as workers with definite aims and ambitions.

Wage-earning women come, mostly, from homes where the mother and wife is classified as having no occupation—is regarded as supported by her husband, a working man. Her manifold services are not allowed to have any money value. She often has inferior rights, sometimes none in questions relating to her children, or to the tiny family property accumulated with her help—the wee shop or the little farm or plot of ground or the savings in the bank or the old teapot.

When the working girl marries she returns to her mother's class—loses her prestige as an organized industrial worker and becomes an unrecognized member of an inferior caste.

Am I wrong in thinking that the dead weight of this mass is too much for my old friends to shake off, and that right there, rooted in that situation, is the first cause of lower pay for women and disregard of their welfare?

Those lower caste women, from whom the industrial woman came and to whom she will return in marriage or in old age—*they* set the standards for the employer and the exploiter.

Limited Opportunities For Women

One only realizes the magnitude of this situation when one leaves the big city, with its stimulating groups of keen, intelligent and forward-looking labor women, and begins to know the vast extent of rural, small town, middle class America. There one sees the home girls working at cheap rates which seem big to them in the little country open-shop factories, returning at night to a family circle where women's whole activity outside the home is absolutely limited to "auxiliary" service for some little church or lodge or charity; where men laborers cannot abide taking directions from a woman employer; where many, perhaps most, husbands, still refuse to permit their wives to vote; where a strict line of demarcation lies between "men's" and "women's" work (the latter by no means always the easiest).

Can the segregation of women in industry under special labor laws overcome this basic handicap of belonging to an inferior

What Women Are Thinking

Mrs. Philip Champion De Crespigny

In "The Mind Of A Woman"

"IT is only necessary for men to look around and see what the woman of today is doing, and doing well; what she is interested in, and what she proposes to do in the future to understand not only what she has suffered in the past, mind and body, from the unnatural repression of her imposed environment, but also what a vast waste of dynamic energy must have been taking place, a loss to the world and to man himself.

"Let us hope that in the future man and woman will stand shoulder to shoulder, each supplying what the other has not, for the benefit of the world and the greater progress of evolution; that in the appeal to the higher nature of each all sex war will be abolished, and that in the great Underworld, where the shades of the mighty are assembled, King Ahasuerus and Vashti will at last shake hands."

caste? Is not the first step toward safety that of lifting all women out of so ignominous a place in the world? Can labor really be respected while women generally—whose home work is the very foundation of the labor movement, and who are themselves the weak links in the chain of labor—are not respected? Is it credible that, the whole legal status of women being made equal with that of men, they will grow weaker instead of stronger? Can it be that, with a more advantageous position at the start, working women must be *less* able than now to create good conditions of work?

On the other hand, where will continued and increasing segregation under labor laws for women only lead them? As it extends, must it not again bring them back to exclusion—to the sign "Forbidden?" At present it has not shown all the possibilities of restriction that lie within it, but one cannot talk to many native-born workingmen—even though they belong to the American Federation of Labor—without feeling a doubt and a glimmering perception that labor laws for women do indeed actually protect men by limiting the competition of women. I do not, of course, for a moment intend to suspect that this is an official attitude.

Equality A Necessity

But, usual as it is with the average workingman, it can only be countered by a declaration of the equality of women in our fundamental law, to which women can point in time of need, as men now point to the Declaration of Independence. There is more to do here than just to make patch-work laws—picking, as it were, some slight imperfection here and there from an otherwise satisfactory garment. The whole thing must be made over, for these women, now members of a lower social grade, have excellent capacities, staunch characters and are good raw material for social advance.

The tincture of caste superstitution shows in the claim that "Equal Rights" must mean "identical laws," and consequently maternity protection must go. Why, on the contrary, should there not be equal proction for fathers—equal in value and in the results as shown in the death rate from preventible causes?

Probably not even the judges will continue long to hold the view that maternity protection is a sex privilege, for, as they come to see that many babies are boys, and that there is a certain convenience to husbands in having wives kept alive and well through child-birth and babies tided over their second year, they may conclude that maternity Acts are health measures directly benefiting the race as a whole, and that, instead of being repealed, their good example should be imitated in wider ways.

Equal Rights in Germany

Speech by Anita Augspurg at National Headquarters of the Woman's Party

[Editor's Note: Dr. Augspurg was one of the leaders in the woman suffrage movement in Germany. She was the first woman in Germany to study law. She has always been a leader in all feminist activities in Germany.]

THE German constitution does not make any distinction between the two sexes. It states:

> "All Germans are equal before the law. Men and women have in principle the same civic rights and duties."
>
> "Marriage * * * stands under the special protection of the Constitution. It shall rest upon the equality of rights of both sexes."
>
> "All citizens without discrimination shall be eligible for public office in accordance with the laws and their capacities and merits."
>
> "All exceptional provisions in respect to female officials shall be abolished."

Although German women thus have Equal Rights before the law written into the national constitution, we cannot pretend that Equal Rights exists in all cases in real life. But the fact that the principle of Equal Rights is incorporated in our constitution is a great help to us in our struggle to raise the status of women. For instance, when half a year ago, for the purpose of financial economy, a certain percentage of all German officials were to be dismissed, an order went out from the higher departments: "First dismiss the women." The weak characters among the women officials submitted; the energetic women pointed to the constitution and the special article in it stating that payment and conditions of work shall be the same for both male and female officials. Their protest was effective and they were retained in their old positions.

The German constitution giving Equal Rights to women came at a time of utmost political confusion after the war, when German kings and princes ran away and left it to the people to restore order as best they could. The German women did not get the principle of Equal Rights written into the constitution without a struggle. They had worked hard for Equal Rights since 1902, when three radical women who had always stood for Equal Rights for women founded the German Suffrage Society: Lida Gustava Heymann, Minna Cauer and myself. We had to fight not only against the ill-will of the conservative political parties, but also against the prejudices of our own sex. It was a notable fact that in the first election under the new constitution about a dozen leading women of the Council of German Women were elected to Parliament, although these very women had formerly proclaimed women to be unfit for politics. Happily, neither their principles nor their sense of logic prevented them from retaining their seats.

The leaders in the suffrage movement also stood for Equal Rights for working women—that is, against special "protective" laws in industry applying to women only, although here also we met the same opposition from women as in the case of suffrage.

The old German labor law prohibited women's work in some occupations and fixed the maximum labor hours for women in many occupations. It also forbade night work for women. These regulations did not apply to men. Restrictions of this type were upheld by the conservative women of the old organizations, such as the Council of Women, and were called "protective" laws for women. The radical women in the woman's movement, however, always contended that these laws were not "protection," but "restriction" from the best paid trades.

The law prohibiting night work for women admitted of exceptions whenever low paid work was in question. These exceptions were labeled "necessary." For instance, women were prohibited from working on the morning papers printed during the night hours. This meant that women were almost wholly excluded from the printing trade, one of the best paid trades. However, the folding of morning papers, even though taking place in the forbidden hours of night, was open to women because it was so badly paid that men did not want it. This work of folding was called "necessary" and therefore open to women.

By the new German constitution a workday is universally fixed at eight hours, so that any difference between men and women in this respect is now, happily, abolished by law.

I heartily approve of the stand of the National Woman's Party for Equal Rights for men and women in the field of law and of custom, and especially in the field of industry. The women leaders in the feminist movement in Germany are all, I believe, in accord with your position and wish you all possible success.

Gorki's Ideas—And A Challenge

MAXIM GORKI has always been credited with possessing the keenest appreciation of the abilities of women. Yet in a recent issue of *The Nation* appeared an authorized interview in which Gorki states his belief that woman's primary role is not to create, but to inspire man to create. His point of view is set forth in the following extracts from this interview by Louis P. Lochner:

"The highest task of woman is to inspire man, to furnish him with incentive, with life and enthusiasm. She is not so much creative as the greatest driving force behind the creator.

"The greatest feminine figures of history can be compared with the queen bee, who forces the drones to work. There have been exceptions. Catherine of Russia, for instance, did more for civilization and culture than Peter the Great had done in thirty years. Marva Boretzkaia opposed Ivan the Terrible more obstinately and resisted him more successfully than any other individual. One of the greatest periods in English history is inseparably connected with the name of Queen Elizabeth. Isabella of Spain was farsighted enough to make possible for Columbus what male rulers in other European empires had scornfully rejected.

"Think of the role that George Sand played. She herself was not particularly gifted, but she had an extraordinary power of discovering interesting men and making them more compelling. She influenced, encouraged and inspired Chopin, Liszt, de Musset, Turgenez and Dostoevski."

The interviewer recalled to Gorki his appeals to the mothers of the world to make war impossible in the future, and reminded him of these phrases which he had once used:

"You mothers are the only eternal power. You are the eternal enemies of death. You are the power which tirelessly struggles and which conquers." * * *

Gorki answered:

"Do not forget that life can be looked at from two sides. One is the material, the biological; the other, the intellectual, the speculative. Woman is the chief exponent of love and the enemy of hunger. Love grows out of her effort to preserve her child from hunger and to make it possible for all whom she loves—husband, child, parents, brothers and sisters—to keep hunger from their doors."

Gorki was then asked what he thought of the woman movement.

"There are definite limits to the fields within which women should be active. For instance, I do not think much of their participation in legislation, in the field of law. A constitution conceived and written by women would in all probability be thoroughly bad, for that is a field naturally foreign to women.

"On the other hand, in material questions, such as hygiene, nutrition, housing, domestic science, woman's influence is not only equal, but superior to man's, and is surer to lead to good results. For that reason it is, on the whole, wise to elect women as well as men to parliamentary bodies. They may have a good influence on domestic policy."

Gorki Challenged

An interesting comment on the foregoing interview is given in a subsequent issue of *The Nation* in a letter to the editor.

The letter reads:

"* * * I am somewhat at a loss to understand why Mr. Lochner went all the way to Europe and sought out Alfred Tennyson Gorki for the safe of discovering that 'the highest task of woman is to inspire man.' He could have stayed right here in America and learned as much from Alfred Tennyson Smith or Alfred Tennyson Jones or Alfred Tennyson Babbitt, or the first man he met on the street. If he had gone to China, he could have heard the same old platitude from the lips of Alfred Tennyson Fun Low; or if he had journeyed to the South Seas, the poet laureate of the head-hunters of Borneo would have echoed the same immortal sentiment for his edification.

"And why not? This is a man's world, and man ought to know what role he has assigned to his little female playmate since the early dawn of creation. And in a world of, for and by men, the woman inevitably accepts that role—and tries to save her face by agreeing with man that it is a part of the divine order of things. To be sure, she sometimes finds the sublimity of the role a little in need of repairs, and is forced to conclude that anything a degree or two higher than the vegetable will serve to inspire masculine genius. Still, as a role in a man-made world it is not to be sneezed at; nor does she sneeze at it. A woman cannot afford to be fastidious!

"'She will not pass beyond the boundaries of her own sphere,' says Friend Tennyson Gorki. Now the irony of it all is that never since the world began has any woman lived the full, free life of a human being. Such a thing has never been possible, nor is it possible today in our androcentric society. All fields of intellectual development and achievement are open to woman as a female, but not as a human being. Friend Gorki observes her lack of creative ability and marvels that 'there is no great feminine figure in the plastic arts.' Won't some good kind Samaritan point out to him that creative genius does not flower in a mind narrowed and smothered and hedged about by the artificial barriers and conventions of sex? Only human beings can create the great things of the intellect.

"Some day, possibly several thousand years after we of the present generation are dead and gone, the world may be so arranged that women may live in it as human beings, unchallenged and unafraid.

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From The Press

Your Own Money

New York Telegram, May 10.

"WOMEN in the waste countries must face the necessity of providing for themselves not only in the present, but they must build up an insurance for their future.

"The old-fashioned man will tell you the whole family fabric is going on the rocks, is bound to go on the rocks, with women deserting the wheel whereby they piloted the course of all posterity.

"The modernist insists women will leap ahead at least a century under the impetus of economic independence.

"Liberty of mind, freedom of action within bounds of decency and right, have never been known to make any sort of permanent ruin.

"Economic independence is the finest, the most inspiring, the most constructive experience that can come to any woman, especially if she has created this independence herself."

This New Freedom

The Nation, April 30.

"IN spite of the new freedom for women which is being celebrated on every hand, there are still a good many things a woman cannot do, at least without protest. The Drifter will not be a traitor to the male sex by suggesting that jealousy or fear of competition or plain bad temper is at the bottom of these prohibitions. He rather thinks that paternalism in its sugariest and kindest aspects must bear the blame. Two hale, competent and muscular young women of his acquaintance wished lately to make a trip to the country which would involve some use of hammer and saw, some motoring through bad roads, some sleeping in a large and, but for them, empty house. Their husbands, whom they had not invited on the expedition, were extremely dubious about it. Would they not hammer their thumbs? Would they not get stuck in the mud? Might they not tremble and blanch at the thought of a lonely country house, once dark had fallen, with the nearest strong man a mile away? The Drifter, who does not believe in interfering between husband and wife, refrained from comment. He knew that the trip would be carried through as originally planned, and he knew also that if any thumbs were hammered, no one but their owners would be the wiser. Two boys would have been sent on their way without a qualm. Woman has still to fortify her position in many places."

Two Million Dollar Fund

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